

# The Athenian Mercury:

Tuesday, September 12. 1693.

**Quest. 1.** I'm a young Woman, and would like others faint get as good an Husband as possible, and in order to it would know how to choose him: I've heard the Wise affirm there are eight Properties requir'd to the making up so great a Rarity — 1. Grace. 2. Race. 3. Face. 4. Parts. 5. Arts. 6. Portion. 7. Proportion. 8. A good Disposition. But since I'm hardly like to get a Spouse with all these Qualifications, I desire no more of 'em than such as would conduce most to a Young Woman's happiness. To be free, I would have all my five Senses particularly gratify'd, and therefore desire your Thoughts which three of those Qualifications I may best spare in my Lover? the resolving of which would very much Oblige — Yours, &c.

**Ans.** Your Question sounds a little waggish — but *Hony Soit*, &c. we hope you are as Innocent as we our selves, and so proceed to the Merits of the Cause, and a sincere plain Answer. Grace you have nothing to do with here, since it seems you are only for pleasing your Senses — Nor will a good Race any more edifie your Touch or Taste. Arts will please your Ear, if he Plays and Sings well: Face your Eyes: Portion your Taste and Smell, and that which Rhimes to it the fifth Sense — or if there be any more of 'em — And then what need the two remaining Qualifications, since all your five Senses are gratify'd without 'em? But We'll be serious, and give you better Advice than perhaps you'll take — In the first place, Don't be too Nice in your Choice, least you shou'd get none at all, or the worst that offers — the Common Fate of you Critical Ladies; but remember Good Husbands are like to be scarce, when thirty thousand of 'em are kill'd in a Day. Then, if you have Choice to make, choose first one that has Piety, or at least Moral Honesty, if you know where to find him: Don't give your self to one of mean Parentage, who will probably taste of his Education let him be never so Rich, and use you ill when he has you, unless his Temper and Conversation in the World has Corrected that Vice: Nor on the other side dote on that Airy Name, a Gentleman, where there's no Perquisites of Estate and true Honour — Much less on a good Face, unless you have a mind to have your Neighbours share with you — Nor on a Wit, unless you long to be us'd Scurvily, as a proof of his being so; or at best he'll be likely to Love himself too much, long to admire you: Nor is there any more Necessity of his being a Scholar, or having any other Arts but those good old ones — *Pargere subjeclis, & debellare superbos*, (let he himself tell you the meaning on't.) Much less choose one who has nothing but Wealth, or all things without it, we mean a Competency of it, unless you have enough for both, for you'll soon find the Bed it self uneasy, if the Cradle be full, and the Cupboard empty. All We'll say of the next, shall be, that it does very well, a handsome Legg and Foot is no hurt, nor all that — but yet there's none besides perhaps now and then some leud Piece of Quality, that Doats upon Monsters either in Excess or Defect, or thinks either a Horse or a Monkey would make a good Bell-fellow, for any but Creatures of their own kind. For the last, a good Disposition, it does well in a Man, tho' more Necessary in a Woman; a tolerable Portion of Good Humour We mean, not so much as Degenerates into Fondness and easiness, which is apt to Surfeit instead of Pleasing, and besides lays Men open to Ill Company, and the Practices of every Cunning Knaves he meets. On the whole, take our Advice thus in short as to the Precedency of these Qualifications, or the Order wherein We think they ought to be desired; 1. first. 6. second. 7. third. 4. fourth. 8. fifth. 2. sixth. 3. seventh. 5. eighth. — And so much good may't d'ye with your Picking-work 'till next time we hear from you.

**Quest. 2.** A young Man having been for some time desperately in Love with a Lady, can't by any means make her sensible of it — Your Advice is desir'd in this sad Case?

**Ans.** If you mean by being sensible that he Loves her, knowing that he does so, he may set his Heart at rest, without either troubling Us, or Conjuring up Saffold's Ghost to Resolve him, since if she's not a Fool she must know it already, it being difficult to hide Love, even where there's a Design to do it, but almost impossible any Person shou'd be ignorant of it, where another has a Mind and Opportunity to reveal it. But it's more likely the Question intends, that she's not sensible of his Passion so as to feel any her self, at least not express it — and what then is to be done? We Answer, Persist, yet Modestly — take no Denial, and in time you may melt her into a softer Temper, if there's no Rival, and nothing remarkably disagreeable in your self which frights her from Loving you.

**Quest. 3.** What Credit are we to give to the Story of St. George, so famous on our Sign-posts, and the Seven Champions?

**Ans.** Nay, his Fame goes a great deal farther (though not higher) than you have mounted him. He's as much the Champion of England from all Antiquity, as if he were one of the Blood of the — and moreover honour'd with more than one Order of Knighthood in some of the most famous Nations of Europe. There are three Opinions of him, one that he was a Saint, t'other a Heretick, and the last (*Medium Negationis*) that he was just Nothing at all. The last Opinion seems only grounded on that Extreme whereupon Writers generally run, when the Monks or Poets have invented Prodigious Tales of any great Hero, as in the Case of King Arthur, Hercules, &c. to avoid which those who can't swallow all often throw all up together, and deny the very Foundation of these Stories, as Mr. Calvin and others seem to do in the present Case, reckoning this St. George (with his Brother St. Kitt, of swinging Memory) among the Larva, Bugbears, Maukins, Faggots, or what you please, of the Romish Church: And tho' we have been sometimes our selves inclin'd to this Opinion, yet on better Thoughts it seems not at all probable, that such an almost Universal Tradition, in all Christian Kingdoms and Countries, so many Churches so early built to his Memory, (some not later than the sixth Century) and such large and honourable Mention of him both in the Lattin and Greek Liturgies, that all this shou'd have nothing but pure Fable for its Original. More probable therefore 'tis that there has really been some Famous Man of that Name in *rerum Natura* — but the Question now is — a Saint or a Devil? for 'tis certain, there was one George, an Arrian Bishop



Bishop of *Alexandria*, who oppos'd St. *Athanasius* there, and was reckon'd a Saint by the *Arrians*, who forg'd many foolish Miracles concerning him, which were afterwards *vamped* and *ek'd* out by the *Golden Legend*, till the Papists themselves were at last ashamed of him, and Order'd his Office to be reform'd, and some of the less Palatable Lyes quite strack out. But this *George* it must not be, says Dr. *Heylin*, who substitutes another in his room, a *Cappadocian* by Birth, a *Tribune* under *Diocletian*, who dy'd for the Faith about *Lydda* in *Palestine* after most terrible Torments, though We can't see any Historian he has worth Naming to prove his Assertion, most of what he advances being grounded on the Credit of *Simeon Metaphrastes*, which We doubt will hardly pass in to discerning an Age, it being very likely that the *Arrians* had convey'd the Fame and Name of their Bishop out of *Egypt* into *Palestine* to render the Matter less suspicious, and impos'd him on the *Orthodox* as a different Person from the former, tho' really the same, as seems more probable from *Simeon's* own Tale, who gives the Account of his Dispute with the *Magitian Athanasius*, &c. which the Dr. confesses to be nothing else than a Fiction of the *Arrians* to disgrace St. *Athanasius*, wherein they so far succeeded, that the Heathen Historians give him the same Character, as he shows from *Amian. Marcellinus*. Well, but mayn't the Saint hold good still, tho' the Dr. himself is forc'd to part with the *Dragon*, and some of the Story be true tho' other false? We Answer, All the Story being told of the same Man, and no better an Author than *Simeon* for both (others Copying after him, among whom *Johan. de Voragine*) We can't see but it must agree to the same person, and are inclin'd to the Opinion of Dr. *Reynolds*, and We think most other Protestants, that this famous Soldier, Saint and Martyr, was really no other than the forementioned *Arrian* Bishop of *Alexandria*: Nor We hope it's any more a piece of *Lase-Majesty* to affirm this, than 'twould be to deny the Story of *Brute*, though our Kings have formerly made use of it, and had it allow'd too (if We mistake not, by *Infallibility* it self) in *Disputes* of the highest moment.

Quest. 4. Whether the Athenians ought not to be as much Esteemed of as — and whether they wou'd not make singular good Husbands, they are endu'd with such a great Measure of Christian Patience towards their Querists?

Ans. The thanks of the House i'ye, Good Mrs. *Dorothy*! with a *Nemine Contradicente*. As for your second Question, 'Tis e'ne as it happens; but the surest way to be resolv'd is to ask their Wives, if they are already provided.

Quest. 5. Whether Gold be'n't as great a

Cordial to the Body as 'tis a sure Comfort to the Mind?

Ans. Much alike.

## Advertisements.

THE Gentleman's Journal for the War; being a Description of the Fortified Cities and Towns, as also of divers Sea-Ports in Europe: With Authentick Draughts of the Fortifications of every Place Engraven on Copper Plates: Together with an Historical and Geographical Account of the Building, Scituation, Strength, &c. of each place, but more especially an exact History of the Sieges they have sustain'd, the different Masters each City hath been subject to, and the present Possessors of them. Part the First. Containing together with many others, an Exact Description, Draught and History of the Town and Fortrels of *Charleroy*.

Printed for A. Swall, and are to be Sold by T. Chapman near *Charing-Cross*, R. Parker at the *Exchange* in *Cornhill*, and R. Taylor near *Stationers-Hall*.

Mr. William Leybourn's New Mathematical Tractates in Folio, Intituled, *Pleasure with Profit*, (lately propos'd by way of Subscription) having met with good Encouragement, are now put to several Presses, and will be ready to be delivered to Subscribers the next Term: In this Work will be interred, (above what was at first propos'd) a New System of Algebra, according to the last Improve ments and Discoveries that have been made in that Art; As also several great Curiosities in Cryptography, Horometria, &c. which Additions will inhance each Book to 16 s. in Quires to those that do not Subscribe, and those that do are desired to send in their first Payment, (viz. 6 s. before the 26th. instant;) after which no Subscriptions will be taken in. The Undertakers are *Dorman Newman*, *Rich. Baldwin*, and *John Dunton*.

MEMOIRS of the Right Honourable ARTHUR late Earl of ANGLESEY, late Lord Privy Seal, intermixt with Moral, Political and Historical Observations, &c. To which is prefixt a Letter written by his Lordship during his Retirement from Court in the Year 1683. Published by Sir Peter Pett, Kt. Advocate General for the Kingdom of Ireland.

Comforts for Parents, Mourning over their Hopefull Children that Dye Young. By Thomas Whittaker, Minister of the Gospel at Leeds in *Yorkshire*: With a Prefatory Epistle by Timothy Rogers, M. A.

A Further Account of the Tryals of the New-England WITCHES, with the Observation of a Person who was upon the Place several Days, when the suspected Witches were first taken into Examination: To which is added Cases of Conscience concerning Witchcrafts and Evil Spirits personating Men. Written at the Request of the Ministers of New-England. By Increase Sather, President of *Harvard-Colledge*. Price 1 s.

All 3 Printed for J. Dunton at the Raven in the *Poultry*.

A New Book of Trade, Entituled, *Panarithmologia*, being a Mirror for Merchants, a Breviate for Bankers, a Treasure for Traders, a Mate for Mechanicks, and a sure Guide for Purchasers, Sellers or Mortgagers of Land, Leases, Annuities, Rents, Pensions, &c. in present Possession or Reversion, and a constant Concomitant fitted for all Men's Occasions. In Three Parts. All Performed by Tables ready cast up: Which Tables are made Easie by Variety of Examples. By William Leybourn, Author of *Curfus Mathematicus*. To which is added a Necessary Appendix, containing Heads of daily Use to all Traders. Printed for J. Dunton at the Raven, and J. Harris at the *Har-row* in the *Poultry*.

N Grays-Inn-lane in *Flow-yard*, the third Door, lives Dr. Thomas Kirlens, a Collegiate Physician, and Sworn Physician in Ordinary to King Charles the Second, until his death; who with a Drink and Pill (hindring no Business) undertakes to Cure any Ulcers, Sores, Swellings in the Nose, Face, or other parts; Scabs, Itch, Scurfs, Leprosies, and Venereal Disease, expecting nothing until the Cure be finished: Of the last he hath cured many hundreds in this City, many of them after fluxing, which carries the evil from the Lower Parts to the Head, and so destroys many. The Drink is 3 s. the Quart, the Pill 1 s. a Box, with Directions; a better Purger than which was never given, for they cleanse the Body of all Impurities, which are the causes of Dropsies, Goats, Scurvies, Stone or Gravel, Pains in the Head, and other parts. Take heed whom you Trust in Physick, for it's become a Common Cheat to profess it. He gives his Opinion to all that writes or comes for nothing.